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number of excellent chapters on the Jainism of today as it affects the life of monk and layman.

Mrs. Stevenson is a missionary, and she believes that Jainism is bound some day to yield absolutely to Christianity. This, however, does not prevent her from bringing to her study of the religion which she seeks to destroy a very considerable sympathy; and though the reader is constantly reminded that the author is a missionary, he also feels that there is little prejudice and a great deal of real appreciation involved in her account. In one respect only is the book a disappointment — namely, in its failure to make any mention of the very interesting campaign of reform and revival which forms the centre of discussion in the Jaina community today. Groups of young Jaina idealists have been formed in various parts of India, organizations have been founded, periodicals published, and schools established with the aim of abolishing various ancient evils and bringing Jainism “up to date.” Of all this one gleans no hint in Mrs. Stevenson’s book. It is, of course, likely enough that this movement is but a passing episode in the story of a religion now over 2,500 years old; and the steady decrease in the Jaina community — which, all told, numbers but a million and a quarter — does not promise brilliantly for its future. But it is just possible that the future historian of Jainism will point out that Mrs. Stevenson, with all her insight, left unnoticed one of the turning-points of Jaina history, and one which lay before her very eyes.

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A HISTORY OF BABYLON FROM THE FOUNDATION OF THE MONARCHY TO THE PERSIAN CONQUEST. LEONARD W. KING. F. A. Stokes Co. 1915. Pp. xxiv, 340.

The present volume is the second of a comprehensive work on Babylonian and Assyrian history of which the *History of Sumer and Akkad* was the first. Mr. King has used most successfully the new material which has come to light, especially within the past half-decade, from recently acquired tablets and from excavations chiefly of the city of Babylon. As Assistant Keeper of Egyptian and Assyrian antiquities in the British Museum, he has had a large share in the publication of those records upon an intimate knowledge of which his history is based.

In the preface the author points out that the most striking fact about Babylon’s history is the continuity of her culture during the

whole of the dynastic period, the principal modification having been in the system of land-tenure. From the list of persons to whom acknowledgment of indebtedness is made the reader misses the name of Dr. Koldewey.

After an introductory chapter on Babylon's place in the history of antiquity, in which he points out that the continued preëminence of a single city for over fifteen hundred years was founded upon natural conditions and their resultant economic conditions, he passes to an account of the excavation of Babylon by the Deutsche Orient-Gesellschaft. Mr. King spent some time at Babylon in 1901, and although the plans used in this chapter are taken from Dr. Koldewey's *Das wiedererstehende Babylon*, the chapter is not a mere restatement of Koldewey's book, but is an account based upon his own personal observation and interpretation of the texts. In two important particulars Mr. King differs from the excavator, namely, in regard to the identification of the city walls and the famous Hanging Gardens of Nebuchadnezzar. Perhaps both points can be settled only by further excavation. The vaulted chambers upon which the Hanging Gardens are supposed to have rested seem to have been used for storing grain. The criticism that they could not have been kept free from moisture if the space above them was a garden is not convincing, when one considers the very extensive use made of asphalt, and the fact that the plan shows an air space between the chamber walls and the strong surrounding wall.

The chapter on chronology contains Mr. King's most important contribution to our knowledge of the period. He points out that the most serious defect from which Babylonian chronology has suffered, is the complete absence of any established point of contact between the Babylonian dynasties and the earlier dynasties of Nisin and Larsa. This connecting link has been established by Mr. King, thanks to his ingenious use of a complete list of Larsa kings and other material recovered by Professor Clay for the Yale Collection, a transcription of which was placed at Mr. King's disposal before Professor Clay's work was through the press. Such courtesy cannot be too highly commended, as the material from the Yale Collection furnished the *sine qua non* for the new chronology. The list of Larsa kings accredits Rim-Sin with a reign of sixty-one years, followed by Hammurabi and Samsuiluna, in the tenth year of whose reign Rim-Sin was actively leading a revolt against the Babylonian ruler. Mr. King produces evidence to prove that Rim-Sin put an end to the dynasty of Nisin in his seventeenth year, which fact establishes the desired point of contact between the dynasties of Babylon, Larsa,

and Nisin, but it also raises the question of the probability of Rim-Sin being an active political force in the eighty-third year of his reign. Mr. King assumes, as we think correctly, that a mistake in a contemporary document is unlikely. The explanation that Rim-Sin was retained as a vassal and that the sixty-one years include the period both of his independent and dependent rule, that the scribe mechanically added up the column of figures without deducting from the total the years of Rim-Sin's dependent rule, is likely to commend itself to those whose experience in dealing with Babylonian records makes them most competent to judge. The two defeats of Nisin by Sin-muballit and Hammurabi are therefore, contrary to the usually accepted opinion, to be regarded as temporary successes, which preceded Rim-Sin's capture of Nisin.

Another chronological difficulty that has taxed the ingenuity of scholars is in regard to the relation of the second dynasty of Babylon to the first and third. To Mr. King is due the generally accepted belief that the kings of the second dynasty never occupied the throne of Babylon. We must commend Mr. King's open-mindedness in changing his views when evidence requires it. He is now in a position to prove the rule of the Sea-Country kings over southern and central Babylonia, and the incorporation of the Sea-Country kings in the Babylonian dynastic history he regards as a weighty argument for believing some of them to have ruled in Babylon. Dr. Kugler's astronomical method of arriving at the date of the first dynasty and the references of late Assyrian and Babylonian kings to earlier rulers are shown to confirm the results already attained. These new discoveries do not involve any drastic change in the accepted chronological scheme, but lead to local readjustments and regroupings.

In his discussion of the Western Semites, Mr. King shows that they acquired a civilization in Canaan, which had been in turn considerably influenced by that of the Tigris-Euphrates valley. When they moved eastward along the middle course of the Euphrates River, leaving the Hittite city of Carchemish to the north, they founded the Amoritic kingdom of Khana; then they descended the Euphrates and founded the dynasties of Nisin and Larsa a century before the rise of Babylon. Assyria is also believed to have received its Semitic population at this time as another offshoot of this great racial movement. Assyrian culture is not to be regarded as merely a copy of that of Babylon, for the Assyrians were an amalgamation of an Anatolian (Mitannian) race with the Amurru. The rise of the dynasty of Babylon, the gradual extension of its influence in southern Babylonia,

and the struggle with Elam, are interestingly depicted. The geographical term "Subartu" is regarded as referring to both Ashur and Nineveh, and Hammurabi's occupation of Assyria is believed to have been of a permanent character.

Few scholars who are competent to deal with the material at first hand have the ability to conjure up the past as vividly as Mr. King has done in describing the age of Hammurabi. In dealing with the difficult period of Kassite rule, with its dearth of Babylonian sources, Mr. King has recourse to the Tell-el-Amarna letters and the recently discovered correspondence at Boghaz-Keui, to show that at this time Babylon stood aloof from active participation in the political affairs of Asia Minor, engrossed in commerce, while Egypt dominated Syria; the kingdom of Mitanni acted as a check upon Assyrian expansion; the Hittites acquired a position of power before which Egypt declined and the kingdom of Mitanni fell. The Hittites are regarded as a race indigenous to Asia Minor and probably akin to the Mitannian people, whom our author believes to be totally non-Indo-European. Mr. King agrees with the prevailing opinion that the Kassites were Aryan by race.

To avoid the repetition of what must necessarily be given in the third volume of this series, the period of Assyrian domination has received summary treatment. The devotion of only fourteen pages to the Neo-Babylonian period appears disproportionately small. The statement that "in 586 Jerusalem was once more taken and *the greater part of the remnant of the Jews* [the italics are mine] followed their fellow-countrymen into exile," is an inaccuracy of statement which Mr. King rarely allows himself. The suggested identification of Gubaru, an officer high in command in the army of Nebuchadnezzar with Gobryas, the governor of Gutium, who played so prominent a part in the Persian conquest, furnishes a welcome explanation of the ease with which Babylonian rule was supplanted by Persian domination. Babylon's real decay is shown to have begun only when Seleucus recognized the greater advantages for maritime commerce offered by the river Tigris.

The last chapter is devoted to a discussion of Babylon's cultural influence and is in particular an examination of a theory proposed by the late Professor Winckler, who would make all ancient civilization to a large extent a mere modification of Babylonian culture. For scientific circles the reply to this theory has been definitely given by Professor F. X. Kugler in his *Sterndienst und Sternkunde*, and in greater detail by the same author in his *Im Bannkreis Babels*. Since the influence of this theory extends to a wide circle, it is fitting that

a treatment so just as that of Mr. King should be accessible in English. For the scholar a more fruitful line of research has been opened by such studies as that of Professor H. Zimmern in his *Akkadische Fremdwörter als Zeugen babylonischen Kultureinfluss*.

In a work which describes the fortunes of Babylon during the whole of the dynastic period, there are of necessity several points — chiefly of minor significance — on which the reader might take issue with the author. More evidence is needed to fill in many gaps; there are blanks in our knowledge which in some cases extend over centuries; the rich material offered by the large number of commercial documents has not been utilized for any comprehensive study of economic conditions. In the present state of our knowledge, there is probably no one who could have shown more prudence, cleverness, accuracy of method, and soundness of judgment in the execution of his task. Mr. King's history, both for the general reader and the scholar, is the standard work which even replaces the second edition of Eduard Meyer's *Geschichte des Altertums* in those parts which deal with the overlapping of additional dynasties with the first dynasty of Babylon and the circumstances which led to the rise of Babylon to power.

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PAUL'S DOCTRINE OF REDEMPTION. HENRY BEACH CARRÉ, Ph.D. The Macmillan Co. 1914. Pp. xiv, 175. \$1.25.

This essay maintains the thesis that the key to Paul's doctrine of redemption is to be found in a dualistic cosmology. The Apostle thought (Dr. Carré assumes) that the history of the universe is the progress of a struggle between God and the Satanic host. Man has become involved in this conflict by becoming subject to Sin (by which name Paul designates a personal Evil Spirit, Satan's *alter ego*); a subjection brought about by Adam's transgression. As Sin's slave he is allied to God's enemies, and this slavery brings him under the power of another "cosmic foe" of God or "hypostasis of Satan," "Death." God "redeems" man from his slavery to Sin, by making Christ become man and die. In some unexplained way, Christ's death makes it possible for man to get away from the clutch of the Evil Spirit (or cosmic foe of God, or hypostasis of Satan), Sin, and unite his life to that of Christ, and so to the life of God. Men who believe the gospel experience this deliverance or "redemption," and at once begin to take God's part in the "cosmic conflict." On the